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THE CROWN OF LIFE.

There's a crown for the monarch, a jewelled crown—
And many a ray from its beams streams down,
Of an iris hue from a thousand gems,
That are woven in flowers on golden stems;
They have rifled the depths of Golconda's mine,
They have stolen the pearl from the ocean's brine;
But the rarest gem and the finest gold
On a brow of care, lies heavy and cold.

There's a crown for the victor of lotus-flowers,
Braided with myrtle of tropical bowers;
The golden hearts of the nymphs gleam
From the snowy bells, with a mellow beam;
They have stripped the breast of the sacred Nile,
They have ravished the bowers of the vine-clad isle;
But the fairest flower in the sacred flood,
And the vine must fade on a brow of blood.

There's a crown for the poet, a wreath of bay—
A tribute of praise to his thrilling lay—
The amaranth twines with the laurel bough,
And seeks repose on his pensive brow;
They have searched in the depths of Italy's groves,
To find out the chaplet of poet loves;
But a fabled wreath in vain they've sought—
All wither away on a brow of thought.

There's a crown for the Christian, a crown of life,
Gained in the issues of a bloodless strife.
'Tis a halo of hope, and joy, and love,
Brightened by sunbeams from a fountain above.
They've gathered its light from sources afar,
From the seraphim's eye and Bethlehem's star;
And the glow of its light will ever increase,
For a Christian's brow is a brow of peace.

Claremont, April, 1850.

For the Herald and Journal.

DR. NICHOLS' ARCHITECTURE OF THE HEAVENS.

Concluded.

It is assumed on good grounds, that with a few exceptions, all the fixed stars seen are suns like our luminary, shining of their own perennial virtue. A number of stars have long been known to vary in lustre, increasing and waning to certain degrees periodically, and within a definite time varying from about five days to eighteen years and upward, supposed to be occasioned by their revolutions.

In a note the author says: "We have now seven or eight authentic records of the sudden appearance and subsequent extinction of new and brilliant fixed stars—splendid orbs bursting from the bosom of Infinity, and after blazing for awhile, retiring slowly into their unknown remoteness. This phenomenon has been once or twice manifested so suddenly as to strike the eye even of the multitude."

On the 11th Nov. 1517, as Tycho, a celebrated Dane, was walking through the fields, he was astonished to observe a new star in the constellation Cassiopeia, beaming with a radiance quite unwonted in that part of the heavens. Suspecting some disease or delusion about his eyes, he went up to a group of peasants to see if they saw it, and found them gazing at it with as much astonishment as himself. He went to his instruments, and fixed its place, from which it never afterward appeared to deviate. For some time it greatly increased in brightness, greatly surpassed Sirius in lustre, and even Jupiter. It was seen by good eyes even in the day time, and at night pierced through clouds which obscured the rest of the stars. After reaching its greatest brightness, it again diminished, passed through all degrees of visible magnitude, and finally disappeared.

Some years after a phenomenon equally imposing took place in another part of the heavens, manifesting precisely the same succession of appearances. Our author says, "we are quite baffled to account for these astonishing displays."

In coming time another self-illumined world will be seen for the first time, springing into apparent being, when "earth and the works therein shall be burned up." After allusion to certain phenomena he says, "the existence of planets may be almost predicated, of every case where rotation is detected."

"If upheld by observation, as far as it can stretch, our knowledge of the physical constitution of matter will ever enable us to state as a general and necessary law, that all the arches of space—not only those which shine above us, but also the myriads which wonderful clustering is seen in distant firmaments—that each one of this mighty throng is, through the inseparable exigencies of its being engirded by a scheme of worlds, proud as ours, perhaps far prouder, how immeasurable the range! How illimitable the variety of planetary existence."

Herschel found by observation that many stars which appeared single to the eye were separated by the telescope. He made out a list of 3,300. Many of them revolved around each other periodically, presenting to the eye a variety of colors, as do the other fixed stars. Instance "Sirius, Vega and others are white. Sirius has changed its colors. It was celebrated among the ancients as a red star, and is now brilliantly white. Many such changes have occurred." "Aldebaran, Arcturus and others are red; Capella and Procyon are yellow." "In Syria, where the atmosphere is less humid and hazy than ours, the difference is more striking; one star shines as an emerald, another as a ruby, and the whole heavens sparkle with various gems." "In the double star Cygni one is a bright yellow, the other intensely blue."

How beautiful must be the days of their planets; a red and green, a yellow and blue alternately. Struve has discovered eleven sets where three are found in conjunction. Other sets of four, five and six are found physically connected. Many of these vast bodies are known to have a motion; probably all partake of it. It is known that our sun is sweeping along with his planets rapidly towards a space in the constellation Hercules.

Some have conjectured that the reason of the change of temperature which appears to have taken place in our high Northern latitudes since the palm and gigantic ferns of the tropics grew there, is owing to our translation into chiller regions of space. There are many other advances in the work we should notice would space permit, but will close after a few suggestions.

It is computed that there are from eight to ten millions of stars in the Milky-way. Probably we should be safe in saying there are twelve millions in our cluster, most of these suns to other worlds, which perhaps may have from thirty to eighty primary and secondary planets revolving around them. These probably have a centre in this cluster, around which they revolve, and the vast collection of worlds entering upon the threshold of creation, take part with a more stupendous whole, and find their centre in the throne of the Deity.

There appears good grounds for such conjectures; but why this vast formation of matter? Matter is worthless except as it ministers to the demands of life and spirit.

Gazing on the starry concave of the skies, contemplating the wonderful developments of science touching these mighty worlds, and then reflecting on the grand designs of creation so far as known, can any suppose this little world, which among the mass is as a sand hill among the rocks of ocean shore—holding its position away in a nook, an obscure and almost unseen corner of creation, is the only dwelling-place of intelligence, of immortal spirits?

Rather may we not in imagination stand on some lofty height and see the whole revolving mass teeming with life, glowing with intellect, and living to live forever. Is it in those worlds as in this? Does every day witness the beginning of existences possessing capacities for moral good and evil?—existences that shall never end? Is the tide of life through unnumbered worlds swelling still? And is this only the morn of creation? If such is creation, O what of the Creator? What of him without whom not anything was made? And what the act that brought him from—but we stray. What a field of exploration will be presented to the redeemed, saved spirit, when it throws off the veil of flesh and enters upon immortality! Look on the mighty mass, and see but the germ of a mightier mass hid in the womb of the morning of eternity.

All rolling suns, with their dependent worlds may be resolved back into one vast chaos; but the identity of intellect, never ceases. Through the endless cycles of eternity—life multiplying, shouts of joy swelling with augmenting strength, groans of the lost rising tumultuously and increasing in fierceness; but reason reels on this giddy height, and we recoil to our dark, sin-befogged earth and our narrow world, to await the developments of the momentous future. C. H. A. J.

Sebec, Me., April, 1850.

PULPIT ELOQUENCE.

[The following quaint and pungent specimens of pulpit eloquence are from the "Puritan Recorder."]

I have lately met with a curiosity, in the form of a sermon; not that a printed discourse is of itself any great curiosity in this latitude, but such a discourse is, in proof of which, I affirm that I have read it through; yes, through the whole twenty-seven pages, and then without yawning! The old reproach, "dull as a sermon," is at a fault for once, at least.

It is "A New Year's Sermon, delivered in Granville, Licking County, Ohio, on the 1st Sabbath in January, 18—, by Rev. Jacob Little, pastor of the Congregational Church."—From one who heard the discourse, we learn that it is the pastor's custom to introduce the New Year with a faithful and minute account of the old, and particularly, of what may have taken place in his own society and town during the year. In a note we read, "On the first Sabbath of the year, the aisles and entry are occupied with seats brought in for the purpose, and the house is crowded before all are accommodated; and a large portion of those guilty of the vices denounced, are present. The reader therefore, will understand, what otherwise had been utterly inexplicable, viz., why the chief taver-keeper of the village should have proposed to publish the sermon on his own responsibility; and that as the result, he is likely to realize something handsome" from the "operation." Probably, nothing on his bill-of-fare is called for more frequently, or devoured with greater relish, than this same all-spiced hash."

The document is interesting to a New England reader, as a specimen of the way in which they "do preaching," and hear preaching, and large portions of those guilty of the vices denounced, are present. The reader therefore, will understand, what otherwise had been utterly inexplicable, viz., why the chief taver-keeper of the village should have proposed to publish the sermon on his own responsibility; and that as the result, he is likely to realize something handsome" from the "operation." Probably, nothing on his bill-of-fare is called for more frequently, or devoured with greater relish, than this same all-spiced hash."

A few extracts may help the reader to some idea of the general character and spirit of the whole sermon. In his exordium, the preacher says: "We are now brought 365 days nearer the Judgment Seat of Christ. The wicked felices, wrong conduct, neglected duties, slighted privileges, and all the sins of fifty-two weeks are added to the list of former years—a list before truly dreadful. It is fled away for Judgment. We must be prepared to meet it when presented."

After alluding to the principal events that have occurred in the world abroad, he says of the United States: "Estimate the cost of our Mexican Enterprise at \$170,000,000, in silver, it would load 10,625 two-horse wagons, which would extend thirty-six miles, buy all the territory we have acquired, and have money enough left to build three railroads to the Pacific. * * * Money for sin comes easy, but for religion, hard. The cost of dancing last winter, in the city of New York was estimated at a quarter of a million; eighty balls in Tammany Hall. It was said in Congress, that a regiment in Mexico cost a million per annum. I have heard of the great cost of the officers and Missions of the American Board. They took the Sandwich Islanders—savages idolaters—in the rough, reduced their language to writing, translated into the Bible and various other works, taught 40,000 to read, clothed them, secured their independence, raised high the standard of morality, formed twenty-two churches, received 33,000 members, and all this for little more than half a million—the support of a regiment for six months. This mission, 15,000 miles off, has lived a quarter of a century on what would not sustain the dancing of the city two winters. * * * As to Temperance, 'the United States is drinking at the rate of 23,000,000 gallons of alcohol per annum; and to a great extent, rum-sellers control the elections and are lords of the land.' [The following paragraph, of course was written before Newton gained its unenviable notoriety.]—'The brightest feature of the past year, is the lessening of Sabbath desecration. Not one of the two hundred trains of cars running into Boston, disturb the stillness of the New England Sabbath. No mail nor car moves in New England on that holy day.' [This is to be understood 'with limitations'] * * * After breathing a little, while the choir sang,

"Come let us anew,"

he proceeded to speak of his township, under several distinct heads; from which we gather the following facts: "The Maternal Association has in it forty-seven mothers and ninety-five children; and requires the former to meet monthly, and the latter quarterly. They are deficient in punctuality." Of his Sabbath Schools, embracing 327 scholars, we learn that "every lesson was committed by the following ninety-five children." (Here their names are recorded.) "The Assembly's Catechism has been committed by fifteen, to whom I have given certificates pasted in with

the 107 questions, certifying that they have not failed in more than two words in any place." (Then follow their names, among which was one girl only five years old.) "Continue to repeat the Catechism at the quarterly meetings, and as often as once a Sabbath until you are twenty-one, and then this system of divine truth will be familiar through life, and be worth to you one thousand dollars."

Of the Temperance cause, we read: "The intoxicating liquor consumed in 1848, was 2,153 gallons; 400 gallons more than for 1847. Of this 2,153 gallons, fifty-seven were wine, and four hundred thirty-one strong beer. If we compassionate venders and drinkers as much as we ought such objects of pity, more pains would be taken to rescue them from their horrid business." * * * "The Sabbath is not openly profaned by 1,142 of our adults, leaving one in eleven to visit, work or journey on the Sabbath." * * * Of the Bible distribution, he says:—"One family so out-heated the heathen, as to refuse a Bible." * * * "Public worship is attended by 1,129 adults, leaving 128 to live like heathen in a Christian land." I have not for more than twelve years, lost a Sabbath on account of ill health. During the year, I have preached twenty-eight doctrinal sermons on the following subjects, (which were mentioned together with the number of each sermon.) "This completes my course of doctrinal sermons, lasting ten years, making 234 in 520 Sabbaths; less than one doctrinal sermon in a fortnight. The Church in town, embracing seven sects, has five hundred ninety members, and fifty-six apostates; fifty-five less members and ten more apostates than last January." * * * The town has eight hundred and thirteen adults; three hundred eight impotent adults, and three hundred and eleven professors of religion. The township has one hundred and four impotent adults who were baptised in infancy, making nearly one-seventh part of the impotent adults."

Of those who have been cut off from his church by discipline, we are interested to know that thirteen per cent. were those who were adults at baptism, while only three per cent. were baptised in infancy. "The following twenty-two members, (mentioning their names) have not worshipped with us so much as once a month. They are not all delinquents, however." * * * After summing up their contributions for the year, which seems to have been large for such a congregation, he adds: "If these items cause pride, I will balance them with the items of vice which should cause shame. This township has forty-nine drinking families, and one hundred fourteen drinking adults, thirty-one drunkards, and has consumed 2,153 gallons of intoxicating liquor. Two hundred and twenty-nine families read no religious paper, two hundred and fifteen have no family altar, one hundred and fifteen adults visit, work or journey on the Sabbath, one hundred and twenty-eight neglect public worship, fifteen cannot read, one hundred and ninety-five use profane language, three hundred and forty use tobacco, sixty-one play cards, and forty attend balls."

"On the 6th of January, there was a dance at one of our public houses, graced with nine females and a fight. Another fight occurred in the summer; and we are much obliged to those who caused the parties to be fined. Such disgrace comes from alcohol. One hundred and seventy-eight children between six and twenty-one years of age, attend no Sabbath school, and six hundred and sixty-six adults are supposed to be impenitent, walking securely down the broad road."

"As we retire till the afternoon let us feel that the departed hours of the past year have borne to heaven a more minute account of our affairs. * * * The sins of the year are recorded on high—wrong thoughts, murmuring, temptations encouraged, improper words, Sabbath-breaking, and all the sins of 365 days. They all stand before God with the freshness they did the day we committed them. * * * If we go on to harden in sin, and fill our cup of iniquity for a more frightful doom, it is as dreadful to live as to die. A thrilling sense of the past, should now begin to make us live with eternity in view. Before we hear the remainder of the sermon, and while the statistics of vice and death stare us in the face, let us fully determine that every future day shall be worthy of a better record."

The afternoon discourse, which deals much less in statistics, closes with this solemn and pungent appeal: "If death pursues the course of the past year, then once in nine days, one of the township must be drawn out for death, the coffin, the grave, and to be forgotten. * * * We should not allow ourselves a moment's peace, till our souls are insured. * * * My impotent friends, through the mercy of God, you have been spared another year. God's compassion has held you another three hundred and sixty-five days from sinking down to the world of despair. * * * I warn all, who are passing over this first Sabbath of the year, against the sins of the past year. You swear, you dealer in alcohol, you drinker, you card player, you who neglect public worship, and you slave to other bad habits, I warn you against repeating your sin. You do at your peril what God forbids. As sure as his word is true, he will watch you every moment of this year. Let no one who would not throw himself out of the divine protection, neglect the Sabbath, secret prayer, or his own salvation." * * *

Surely this is crying aloud and sparing not; giving to each his portion in due season. We do not wonder that his church is thronged, even by those who know beforehand that they must write under the seal of the truth; nor that his control in town is like that of many of the early ministers in New England in their respective parishes. Have not their successors lost power, by losing simplicity and directness? Are they not less powerful because more classical? Do their rounded periods prick? Do they deal enough with facts, carefully reading the signs of the times? Ought not the most cultivated New England congregations to be made to hear such preaching occasionally, i. e., provided they be in the same condemnation, and provided too, the minister be able so to preach? H. F. B.

NORWEGIANS IN THE WEST.

It is estimated that there are 50,000 Norwegians in Illinois and Wisconsin. They are an exceedingly interesting class of people; generally frugal and industrious, and very exemplary in their lives. Rev. Paul Anderson is the pastor of a Norwegian Church in Chicago, sustained by the American Home Missionary Society. He is the first of their clergy who has organized a church on evangelical principles, and his course has excited much comment in his own country. He is there regarded as a great heretic, for having forsaken the plan of receiving all baptized children into the church at a certain age.

The Home Missionary for March states that

43 persons were united with Rev. Mr. Anderson's church during the past year, and that 25 died during the ravages of the cholera. He has been in the employment of the Society about a year, and the church already consists of over a hundred members. One of the Chicago journals furnishes the following interesting paragraph concerning Mr. A. and the Norwegians:

"In the State Church of Norway, which is Lutheran, all children at fourteen years of age become members of the church. When they come here they expect also to be acknowledged as members. Mr. A. refuses all who give no evidence of personal piety; which stirs up against him and his church much opposition. There are 400 Norwegians in the city. He has organized a Sabbath School, which is taught in English—in which language he preaches every other afternoon—and it has now a Superintendent, a faithful body of teachers, and is in a flourishing condition. Mr. Anderson and one other Evangelical Norwegian minister—who are alone among their countrymen—have organized several churches of the same denomination. There are twenty-five settlements and 30,000 of their people; and a church might be organized in each settlement were there the men to take charge of them. Mr. Anderson is a sincere and devoted man; and his position at present is more important than that of any one man known to us. His church sustains a weekly prayer meeting."

For the Herald and Journal.

PREACHING TO SABBATH SCHOOL CHILDREN.

BRO. STEVENS:—As we are now making special efforts for the increase of the number and prosperity of our Sabbath Schools, every suggestion which will aid us in these sublime efforts will, doubtless, be gratefully received. I am happy to learn that the Providence Conference is taking the lead in this great Christian enterprise. The duty of preaching to children is now urged upon the ministry; and, certainly the utility of this must be apparent to every one. The remarks of Mr. Richard Cecil upon this subject, are very judicious and instructive. He says, "Nothing is easier than to talk to children; but, to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a vigorous imagination; he must have extensive knowledge, to call in illustrations from the four corners of the earth; for he will make little progress but by illustration. It requires great genius to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability; no sermon ever put my mind half so much on the stretch. I am surprised at nothing which Dr. Watts did, but his Hymns for Children; other men could have written as well as he, in his other works; but how he wrote these hymns I know not."

Stories fix children's attention; the moment I begin to talk in anything like an abstract manner, the attention subsides. The simplest manner in the world will not make way to children's minds for abstract truths; with stories I find I could rivet their attention for two or three hours."

True, he says, he could not succeed in any way, if any one was present capable of weighing the propriety of what he said. But we must either obtain the power of abstraction, and fasten our attention upon the object before us, regardless of the opinions of older and wiser hearers, or so much confidence in them as to feel satisfied that if they are really wise, they approve the course which we pursue. This confidence in them we can generally have when we have announced our object. Success attend us, brethren, and may Heaven bless the Sabbath School. UNUS.

For the Herald and Journal.

MINISTER OF CHRIST FOR THE TIMES.

BRO. STEVENS:—Allow me to say that the perusal of this book has convinced me that it is happily calculated to do good. Its delineations of the great characteristics which a minister ought to possess and exhibit, are vivid, rich and convincing. Moreover, they are brief; and, although we might wish many of them were continued much longer in the same strain, yet the author doubtless labored vigorously to compress them into the smallest possible compass; and he has succeeded in embodying in a page or two, the results of long continued and intense thinking. Each section, introducing a distinct topic, is so short that it can be spanned by a glance of the eye, and yet in import it is weighty, and in style it is vivacious and fluent.

The divisions of the book are admirable. It consists of four parts: Part first, treats of the Minister for the Times as a Man; Part second, The Minister for the Times as a Student; Part third, The Minister for the Times as a Preacher; Part fourth; The Minister for the Times as a Pastor.

The book is from the pen of Rev. Charles Adams, and is an invaluable work for young ministers. F. W. BILL.

INTERESTING FROM THE WALDENSES.

The Am. and For. Christian Union for February contains a letter to Rev. Dr. Baird, from the "Commission of the Synod" of this most interesting martyr people. The letter was written in answer to one which contained \$175, the gift to a "Friend" in one of our cities, to enable them to employ one or two evangelists. These Waldensian brethren desire to erect a church edifice, school-house, &c., at Turin—a purpose which is most worthy of response from the American churches. These interesting people number nearly 20,000, notwithstanding their persecutions, and they still remain in their mountain homes.

The letter to Dr. Baird is deeply interesting, as will be seen by the annexed extracts. They remark—

"You are aware, dear brother, that our fellow-believers in Turin were previously allowed to assemble for divine service only at the residence of the Prussian ambassador, where a chapel had been furnished them by the Christian munificence and charity of the King of Prussia. That favor will be withdrawn on the first of October next. The Table being informed of this, and finding that there no longer exists any obstacle to the erection of a church for our evangelical worship in the capital of Piedmont, actively engaged itself in inducing the congregation at Turin, composed of a number of families that have emigrated from our valleys, and of some Swiss and French Protestants, to unite with the Waldensian Church. It succeeded in doing so, and on the 29th of July it accomplished the act of fusion, and organized the new sixteenth Waldensian parish. This important step being taken, it remains to provide, in a sure and lasting manner, for the wants of this parish, which will,

we trust, become the center of the missionary influence of the Waldensian Church in Piedmont and Italy.

"We are also desirous of establishing as soon as possible in Turin a religious service in the Italian language. Four of our clergy are already in Turin, where they have spent several months in order to perfect themselves in the Italian language; and throughout the past summer we have had, every Sunday evening, public worship in the Italian language at St. Jean [the principal village in the first parish of the Waldenses.]

"As soon as the new order of affairs permitted, we hastened, through the instrumentality of colporteurs, to offer the Holy Scriptures in Italian (whether Diodati's or Martini's version) to the Roman Catholic population of Turin and of several of the provinces. Thousands of copies have already been disposed of. The Bishops (Roman Catholics) have been greatly disturbed at this, and have addressed violent pastoral letters to the curates of their respective dioceses, forbidding them against these 'emissaries of hell,' as they style the colporteurs of the Bible."

HONESTY THE BEST POLICY.

A TRUE STORY.

About thirty years ago, there lived on the banks of the Susquehanna a poor negro, who had the good fortune to own a cow. But by unforeseen circumstances, he had been deprived of sustenance for her. How to keep his cow from starving was now the great exciting question. He was honest and detested the name of thief; but after canvassing the subject in different ways, he was forced to come to the conclusion that his cow must either die, or he must go to his neighbor's barn and get hay for her. Accordingly one night he went and began to pile up a quantity to take home. At the same time he was continually talking aloud to himself, and saying, "Honesty is the best policy, but my cow shall not die." At last, however, his honest nature triumphed, and he commenced pitching the hay back on the mow, saying, "Honesty is the best policy, and my cow shall die." But then the thought of his destitute cow again rose in his mind, and he pitched the hay off the mow. "Honesty is the best policy," cried he, "but my cow shall not die." Again did the voice of conscience tell him he was doing wrong; and again did he pitch the hay into its place. "Honesty is the best policy, and my cow shall die," saying which he laid down the fork and went home. "My cow will die," said he, "but I will not steal for her." But his cow lived and had plenty to eat; but he did not steal it. No; for the very next day the farmer brought him a load of hay, saying to him, "Honesty is the best policy, and your cow shall not die." The poor negro was overwhelmed and confused. It was evident that the farmer had taken his soliloquy the night before, and had taken this plan to reward him for his honesty. He rallied and thanked the donor very profusely, telling him that he had saved him from becoming a dishonest man. The story has its own moral.—Farmer's Advocate.

WONDERS OF THE ATMOSPHERE.

There is in a late number of the *London Quarterly* a well written and instructive article on Humboldt's *Kosmos*—which contains several interesting scientific speculations. We extract the description of the wonders of the atmosphere.

"The atmosphere rises above us with its cathedral dome arching toward the heavens, of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision, 'a sea of glass like unto crystal.' So massive is it that when it begins to stir it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes to destruction before it; and yet it is so mobile that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the thinnest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm South winds bring back color to the pale face of the invalid; its cool West winds refresh the fevered brow, and make the blood mantle in our cheeks; even its North blast braces into new vigor and hardens the children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for the rainbow would want its 'triumphant arch,' and the winds would not send their fleecy messengers on errands round the heavens; the cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers; the kindly rain would never fall, nor hail storms nor fog diversify the face of the sky. Our naked globe would turn to the pale face of the invalid; its back color to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and without warning plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and to nestle to repose. In the morning the sun would at once bound forth from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labor till the evening."

PAYING DEBTS.

One of our exchanges has the following strong remarks on this subject; they drive the nail in to the head and clench it:—

"Men may sophisticate as they please—they can never make it right, and all the bankrupt acts in the universe cannot make it right for them not to pay their debts. There is a sin in this neglect as clear and as deserving church discipline, as in stealing or in false swearing. He who violates his promise to pay, or who holds the payment of a debt, when it is in his power to meet his engagements, ought to be made to feel that, in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth having."

SLEEP AND INSANITY.

Dr. Brigham, of New York Asylum for the Insane, expresses the opinion, that the most frequent immediate cause of insanity, and one of the most important to guard against, is the want of sleep. "So rarely," he says, "do we see a recent case of insanity, that is not preceded by a want of sleep, that we regard it as almost the sure precursor of mental derangement. Long continued wakefulness," continues Dr. Brigham, "disorders the whole system. The appetite becomes impaired, the secretions diminished or changed, the mind dejected, and soon waking dreams occur, and strange phantasms appear, which at first may be transient; but ultimately take possession of the mind, and madness or death ensues." The doctor adds:—

"We wish we could impress upon all the vast importance of securing sound and abundant sleep; if so, we should feel that we had done an immense good to our fellow-beings, not merely in preventing insanity, but other diseases also. We are confident that the origin of much of the nervousness and impaired health of individuals who are not decidedly sick, is owing to a want of sufficient and quiet rest. To procure this should be the study of every one." "I have always taken care," said the worthy Dr. Holyoke, after he was above a hundred years of age, "to have a free proportion of sleep, which I suppose has contributed to my longevity." We fear that the great praise of early rising has had this bad effect, to make some believe that sleep was but of little consequence. Though it may be well to arise with the sun, or when it is light, (not before, however,) yet this is of minor importance in comparison with retiring early to bed.

Dr. Brigham gives the following hints for the procuring of sound sleep:—

It is important, in the first place, that the mind should not be disturbed for several hours before retiring to rest.

Second.—Retire early, and neither very warm or cold; sleep on a hair mattress, or on a bed not very soft. The bed-room should be large and well ventilated, and the bed should not be placed near the wall or near a window, as such an arrangement often exposes the persons to currents of cold air.

Third.—There should be nothing tight about the neck, and the Chinese rule of brushing the teeth before retiring is a good one. Tea and coffee, taken late in the evening, are apt to disturb the sleep. Strive to banish thoughts, as much as possible, on retiring to rest, or take up the most dull subjects. Study during the evening is improper.

It is asserted that a grain of camphor, in pill form, followed by a draught of an ounce and a half of the infusion of hops, with five drops of sulphuric ether in it, will procure sleep in the first developments of insanity, when nothing else will. It has been tried, and its success acknowledged.

THE YOUNG INFIDEL.

The following sad account of a young man who for a time attended the ministry of the Rev. Baptist Noel, of London, illustrates the fearful consequences of breaking away from the influence of the Gospel:—

The young man was the son of pious parents, and for several years was regular in his attendance at the house of God. At length he became acquainted with some young men of infidel principles. The more he associated with them, the less pleasant he found it to listen to the Gospel. Ere long he absented himself wholly from the sanctuary. He then began to indulge in the pleasures of sin, and went to such length in criminal indulgence, that he soon laid the foundation of a fatal illness. Three months after he had abandoned the house of God he was on the verge of the grave. Mr. Noel was then called to visit him. The dying youth refused to converse with the man of God; but covered his head with the bed clothes. After several vain attempts to enter into conversation with that Being before whom he was soon to stand in judgment, Mr. Noel offered a prayer for him, and was about to quit the apartment. Just as his hand was upon the latch of the door, the young man made an effort to sit up in bed, and asked Mr. N. to stay a minute. Mr. N. returned to the bedside. The sufferer's strength was well nigh exhausted. He whispered in the ear of Mr. N. the appalling words, "I'm lost!" He sunk down in the bed, drew the clothes over his head and never spoke again.

For the Herald and Journal.

PETITIONS TO CONGRESS.

BRO. STEVENS:—I think the preachers in Providence Conference worthy of great praise; they have begun a great Christian work—they stand foremost in this "good word and work." In my humble view they have commenced right; they have held the right end of the right cord to move this nation, in memorializing Congress as a body on the subject of slavery.

Cannot you suggest some plan by which we in the Maine Conference can operate now in the same business. If we wait until the session of our Conference, it may be too late for effect. Men of Israel, help. A. HATCH.

THE ETERNAL CITY.

Rome, "the Eternal City" as it is often called, the great treasure-house of antiquity, of statuary and paintings, has fallen on evil times, and has sadly suffered from the rough handling which has befallen it in these latter days. Its ancient glory has long since departed. Millions of inhabitants once crowded its streets, and thronged its thoroughfares. But now its population has dwindled to some 140,000, and it is still rapidly declining in the number of its inhabitants. During the siege and bombardment of the city by the French last summer, most of the villas, cottages, and dwellings outside and near the walls were demolished by cannon balls, and not a few inside, and many of the population were left homeless and ruined by the troubles and convulsions, and conflicts which have occurred. The influence of the recent events may be seen from the following: The Statu, a paper published at Florence, states among other matters, that the number of passports delivered upon application to Roman citizens since the entrance of the French at Rome exceeds 11,000; the number of those delivered by order of the police to persons suspected of disaffection amounts to 9000; adding to these the 4000 who followed Garibaldi, and about 6000 or 8000 who left Rome with or without passports at the time the French first entered it, it would appear that the population of Rome has since July last suffered a diminution of 30,000 persons.—N. Y. Evangelist.

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Wesleyan Journal.

know well that we relish greatly the writings of Ch. Adams; they have a genial heartiness about them cannot fail to infect the reader. And besides this are fertile in good thought. The present volume, the one we noticed the other day on Christian Union

good specimen of the excellences referred to. It is a little book which cannot fail to do good, especially to young preachers. It considers the Christian pastor as a man; II. as a student; III. as a preacher; IV. as a pastor. The faults of the work are too much expansion and iteration of common thoughts, but these rhetorical blemishes are redeemed by the general good sense, the rich evangelical spirit, and the real eloquence of the book. —*Palmer & Co., Boston.*

CARTER & CO., NEW YORK. has issued another volume of Mr. Farr's series of histories. It relates chiefly to Macedonia, but takes in also the history of the Seleucid in Syria, and that of the Parthians. These works are well adapted to youth; they are based on a Christian philosophy and are written in popular style.

No. IV. of *Carlyle's Latter Day Pamphlets* has been issued by the *Harpers*. It is entitled "The New Downing Street." The Christian Examiner for May contains the following attractive list of articles:—

I. Romanism and Protestantism, by Dr. Dewey.
II. Browning's Poems.
III. The Nineteenth Century.
IV. Figurative Language of Scripture.
V. Modern Ecclesiastical History. Rev. S. Osgood New York.

VI. Paul at Ephesus. In a set of pictures. Dr. Frothingham, Boston.
VII. Reflections.
VIII. Hungary and Austria.
IX. Recent Publications.
X. Religious Intelligences.

\$4 per ann.—*Cravath & Nichols, Boston.*

LITERARY ITEMS.

AN ITALIAN NEWSPAPER.—We understand that an Italian Newspaper has been established at New York, called "L'Evo d'Italia," edited by some of the actors in the life of the country. The paper has for its best writers the following:

JAMES MONTGOMERY, Esq.—It may not be generally known that Mr. Montgomery was educated at the seminary at Fulneck, and that for many years past it has been his custom, on Good-Friday, to pay a visit to that quiet and romantic village. An English paper says:—"The venerable poet was there as usual on that Friday, and occupied his accustomed seat in the Moravian Chapel during divine service. Although in his 79th year, Mr. Montgomery appeared in the possession of a degree of vigor which a septuagenarian rarely enjoys."

EDUCATIONAL STATISTICS.—There are in the United States, in 1850, 120 colleges, 42 theological seminaries, 12 law schools, and 35 medical schools, containing 1,288 teachers and 16,995 students; which, estimating the population at 24,000,000, is one to every 1,413. In the New England States there are 29 of these institutions, with 221 teachers and 3,296 students, or one to every 791 of the population. In the States of New Hampshire, Vermont, Massachusetts, Connecticut, New York, and Pennsylvania, from which there is full and accessible information, there are 31,222 common schools, with 1,652,347 scholars; which are supported at an annual expense of \$2,537,487. In the whole United States, it is computed that there are 50,000 common schools, with 3,000,000 scholars, the annual expense of which is \$4,000,000. There are 20,004 churches, 26,416 ministers, and 4,480,425 communicants in the United States in 1850.

REUTERS COLLEGE, N. J.—The *Christian Intelligencer* has information that Hon. Theodore Frelinghuysen has accepted the office of President, and will soon remove to his native State. It adds, truly and pertinently:—"During the years of Mr. Frelinghuysen's sojourn among us, his great influence has been uniformly, actively and laboriously exerted in promoting the interests of learning, benevolence and piety in every form calculated to elevate and bless the community. Few men could have this metropolis carrying with them so large a share of its confidence and affection, and accompanied by regrets so general and heart-felt, as are called forth by his anticipated removal. May blessings attend him!"

A NEW WORK.—Rev. Dr. Rice, of Cincinnati, is about to publish a work with the following title: "God Sovereign and Man Free; or the doctrine of divine foreordination and man's free agency, stated, illustrated, and proved from the Scriptures."

An English paper says with great truth that it is a fact, the position of a Journalist in France is more truthful and just than in England. In England, notwithstanding it is so much Journalized, the avocation has never been clothed with the public respect, to the extent to which it is so justly entitled. In France, it is otherwise. The first scholars, the greatest Statesmen, Prime Ministers, and Peers, have there sustained the office of Journalists, and have derived increase at once to their fame and power by the exercise of their functions. It is not so in England; here, matters are gone about more stealthily. First men, Statesmen and Prime Ministers, too, write in the English Journals, but they conceal rather than glory in the fact, as if it were somewhat derogatory to the dignity of their Highnesses. The difference between England and France, in this respect, is curious, and not easily accounted for.

Religious Summary.

CONVERTS FROM MOHAMMEDANISM.—We rarely hear of conversions of the Koran. But an English Baptist missionary, the Rev. Mr. Parry, has recently baptized eighteen converts from Mohammedanism, at Jessore, India.

LIBERTY OF THE KAREN CHURCHES.—The converts among the Karens during 1848, supported nineteen schools four months during the year. They have erected houses for worship in many Christian villages. Two Churches in Aracan have recently erected two chapels, supported three preachers, and two schools, one of seventy-five and the other of fifty scholars. These numbers, though small, are very encouraging, and are a strong evidence of the power of the Gospel, and of the influence of the Christian mission.

BISHOP HAMLINE was sorry to learn, from the Illinois Advocate, is still in feeble health. It is expected that Bishop Morris will attend his appointments.

AMERICAN CHAPLAIN IN ROME.—It is stated that the Rev. George H. Hastings, of Boston, has been appointed by Mr. Cass, Chaplain to the U. S. Legation at Rome, and the Government sanctions his preaching every Sunday at the Embassy—a concession which the English have vainly endeavoring to obtain for the last thirty years.

METHODIST EPISCOPAL CHURCH, SOUTH.—As the time of the General Conference South approaches, very many suggestions are submitted for their attention. A writer in the Southern Christian Advocate advises the General Conference to select three ministers of profound legal abilities, who will write a condensed manual embracing every relation of abstract law to the Methodist polity. Another writer recommends to extend the prohibition against distilling or vending spirituous liquors to private as well as official members of the church.

REVIEWS.—At Beaufort, N. C., between thirty and forty persons gave testimony of conversion, and the same number joined the church. The Nashville Christian Advocate gives accounts of revivals on Dresden circuit, Memphis Conference, as well as from other places, indicating a favorable state of religion.

Conference Papers.—The claims of their several papers to Conference patronage are contended for stoutly by their respective editors. This has brought the Methodist Expositor into difficulty with the Nashville Christian Advocate.—*West. Ch. Ad.*

NEW VERSION OF THE BIBLE.—A meeting of the Baptists was held in Cincinnati on the 15th ult., and resolutions were passed condemning the corrected Bible.

REVIVALS.—The true Wesleyan has accounts of several revivals in Michigan Conference. During a quarterly meeting at Allen Prairie, about twenty were converted, and the same number at Flowerfield, where the next annual conference will be held. The writer states that he has never found any where so many infidels as in Michigan.

Rev. T. H. STOCKTON, of the Methodist Protestant Church in Cincinnati, has closed a series of lectures which he entitles "Bible Alliance." He intends to com-

bine with the church a press, a school, and an asylum—the whole to be free from sectarianism. He asks the cooperation of all Christians, remaining in their respective churches, as he will remain in his. This is his scheme, as he sets it forth.

TO THE MEMBERS OF PROVIDENCE CONFERENCE. The committee appointed to prepare and publish the Conference Minutes have attended to that duty, and send out this week by express and otherwise, the result of their labor. They would have furnished them earlier but for the unavoidable delay in procuring many of the materials, for which, of course, they are not accountable.

The original design of publishing the Anniversary speeches was abandoned for the present year, for want of authorized reports; but it is hoped that the appointment of speakers at our late session for the next Conference anniversary, will aid in the carrying out of the plan the next year.

The Journal of the Conference, and the great increase of other matter, will doubtless commend them to a more general circulation among the people within our bounds. —*S. C. BROWN, Chairman of Committee.*

BURIAL MIRROR.

Mr. BURR, Dear Sir:—The New England Conference of the Methodist Episcopal Church directed me to communicate to you the following resolution, passed by that body of ministers at its session which has adjourned this day: With high respect,
C. S. MACREACKING.

Resolved, That this Conference thanks Mr. Burr, the proprietor of the Seven Mile Mirror, for his warmest thanks for his kind and gentlemanly invitation, gratuitously to visit the exhibition of the same; and that we express our great admiration of the work, as one evincing a high order of artistic skill, and the most indefatigable perseverance in the accomplishment of his object.

THE GOOD SAMARITAN.—Our friend William Brown, 481 Washington, corner of Eliot Street, in fitting up his store room, has had an ingenious device of the "Good Samaritan," pouring oil and wine into the wounds of the man who fell among thieves, to represent his calling; and we have no doubt, from long acquaintance with him, his device is indicative of the feelings which he possesses the sale of the essentials of the healing art. By the way, we have never seen an establishment fitted up with more perfect neatness and taste. He has recently had his store repainted by Frederick Adams, of Philadelphia, who has decorated his walls and ceiling with beautiful designs, and colors which blend with great softness and elegance. Mr. B. exercises great care in putting up medicines, and he will be seen by his advertisement in this paper of today; and he has articles put up in packages already weighed, so that a person who wants an uncompounded article can get it without waiting. It is a luxury to visit his store, and it will be a pleasure to him to mention to our readers to know that he rigidly carries out the determination to sell nothing but medicines on the Sabbath.—*Traveler.*

PRIZES AWARDED BY THE FRENCH ACADEMY FOR 1847 AND 1848. The French Academy of Sciences at its session on the fourth of last March, decreed to Dr. C. T. Jackson, of this city, a maximum Mithonry "prize of twenty-five hundred francs for his observations and experiments on the anesthetic effects produced by the inhalation of ether;" and another prize of twenty-five hundred francs to Mr. Morton for having introduced this method into surgical practice in conformity to the instructions [Papers les indications] of Dr. Jackson.

Congressional.

WASHINGTON, Wednesday, May 8. The Omnibus Report and project are down sky high! Mr. CLAY today made his report from the grand Committee of Thirteen, of which you will receive the substance from another correspondent. Immediately Messrs. Mason, Downs, Cullen, Yule, Turley and Ireland (Southern Democrats) and Berrien (Southern Whig) came out and against the proposed compromise. It is understood that there are four or five other Southern Senators who will go with them. This would seem to settle the fate of the measure which was expected to pass the Senate with a rush.

Mr. CLAY made an impassioned speech, in reply to what he termed the unkind and premature assaults on the Report and recommendations of the Committee, and declared his determination to stand by to the last extreme of the debate. The debate was continued by Messrs. Cass and Houston with Messrs. Mangum, Fox and Dickinson sustained the report and its recommendations.

The *House* creates a profound sensation. It points to very important results. The day may make an era in the politics of the country.

HOCUS.—Mr. Winthrop made a speech on the vexed question, plausibly himself squarely on the President's position.

SENATE.—Mr. Clay presented the majority report of the Committee of Thirteen. He read it himself.—The report was accompanied with separate bills—first for admitting California with her present boundary, but providing for another State; second, providing for territorial government; and third, for admitting California with her present boundary, but providing for another State.

The report was long and argumentative. It does not do the constitutionality of the *Wilmot Proviso*, but declares it useless. It goes against a jury trial of fugitive slaves, but recommends indemnity from the National Treasury, if the law is not regarded in the free States.

Mr. CLAY argued against the abolition of slavery in the District of Columbia, but is for abolishing the slave trade in the District. Such a step would be popular with the South generally. It contends for the simultaneous settlement of all questions on this exciting subject as equally urgent.

Mr. CLAY spoke in favor of immediate action, and decided to make it the order of the day for tomorrow.

Mr. TURLEY gave notice of a resolution for an amendment, to add 36 deg. 30 m. to the boundary of Texas.

Mr. Phelps said he had designed to make a minority report, but he waived the right. He was opposed to the whole series of measures—he spoke under great emotion.

Mr. MASON regretted that he could not argue only on some points. They were unanimous as to the admission of slave States from Texas. He confirmed Mr. Clay's account as to the harmonious feeling in the Committee room, but the report would not satisfy the South.

Mr. COOPER made some explanation. He mainly agreed with the majority, but like Mr. Phelps, he disapproved of the view taken of the Texas boundary.

Mr. BERRIEN could not assent to the Texas California boundary. Mr. Berrien did not think it wise to ally agitation. The boundaries of California were too large; the State would give too many representatives to Congress. The report short had declared the provision unconstitutional. Mangum was not satisfied with the features of the report, but cheerfully assented to it as the means of allaying agitation.

Mr. CLAY said he was surprised at the whole plan. He was surprised at Mr. Mangum's sentiments.

Mr. CLAY censured Mr. Clemens for his opposition as premature, and spoke very warmly.

Mr. CLAY also lectured Mr. Clemens for his premature opposition.

Mr. CLEMENS replied to Mr. CLAY.

Mr. RUTLEDGE said he had no idea of being dictated to by Mr. CLAY.

Mr. YULE thought the South had been promised the shell of the ovary.

HOUSE.—Mr. Inge was excused from serving on the Committee. The House went into Committee on the Census bill and various amendments were considered.

SENATE. Thursday, May 9.—Mr. Clay moved that the California bill be taken up on Monday next. Adopted. After a short Executive Session the Senate adjourned to Monday.

Review of the Week.

Within the past ten days no less than six steamers have arrived at this port from New York from Europe. The arrivals this week have brought little news additional to what came by the Cambria last week. The state of Europe is reported as generally quiet, though by no means untroubled; the destruction of 282 soldiers by the further commotions are constantly expected. Nothing but the military strength of the existing government of France, it is thought, prevents disturbances.

The fall of a suspension bridge near Angers, France, is the most exciting intelligence from the Continent. The bridge was built by the French, and is now in the hands of the English, who are employed in the reconstruction of the bridge.

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very severe. They also report that an expedition has actually sailed from New Orleans with a considerable body of men, destined to invade Cuba. The latest intelligence from our missionary stations is of quite an interesting character. In South America the missionaries are very much encouraged by the eagerness of the natives to receive instruction, both religious and civil, and by the hopeful conversion of a number of individuals of unusual intelligence and promise. Among the Nestorians, another religious revival of great power and interest is reported. At the Madura mission, more than 1000 have been converted, and a loud call for more laborers. And even in China the missionaries find much to encourage their hopes. There are now in Canton no less than twelve Protestant missions, of different denominations, and capable of speaking to the Chinese, who are laboring to extend a knowledge of Christianity among that demoralized people.—Accounts from the Sandwich Islands received by way of San Francisco, report that the past season has been the most tempestuous one ever known at the Islands. Repeated gales had swept over them; some of which destroyed several vessels and unnumbered acres of native crops. The Southern Islands, however, seem to have been extensively visited by severe gales of late. We have previously mentioned the prevalence of yellow fever at several ports; and late accounts from Rio Janeiro report the existence of a fatal disease, much resembling the African coast fever, which had proved very fatal among the sailors, and particularly to Europeans. Tuesday there were three arrivals at New York of steamers from California, bringing dates from California to the 1st of April. These vessels brought a large number of passengers, and over two millions of gold. The accounts from the mines are decidedly encouraging. Gold continues to be found in great abundance; and all accounts seem to agree that the prospects of the mines are more encouraging than they have been for some time. The rainy season has been unusually protracted and severe, but was over, and the sun was shining warm and bright, as on June days in New England. With the return of spring the bustle of business was beginning; speculations of various kinds were on foot; those in new cities and old city lots taking the lead. An indefinite number of cities and towns had been projected; some of which were springing into life as rapidly as the cities of the East. The old cities, however, were two or three years old—various and important improvements were being made, and others had been projected. The commerce of the country was in a state of great activity. 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From the Register.
[The following lines were composed by Miss Towne, of Philadelphia, after hearing Edgar Poe's "Raven," read. Her own situation of blindness and entire helplessness, is most touching alluded to, and the contrast in the spirit of the two poems is striking.]

THE DOVE.

"Twas midnight! solemn, dark and deep!
And vainly I had sought sleep.
When with pain, with anguish tossed,
Hope, faith and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gently, soft and murmuring sound,
Making the stillness more profound.
I hushed my breath!—again it came!
My heart beat faster!—still the same!
Low gentle murmur met my ear,
Approaching nearer and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite,
And in that light a bird was seen;
Not "grim and black with stately mien,"
But pure white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still and clear moonlight.

Floating a moment round my head
It rested opposite my bed,
Beside a picture, lovelier
Than heaven glow and holier;
Two lustrous eyes, whose sinless eyes,
Bespeak them still in Paradise,
Whose loving, soft and gentle eyes,
Tell where that land of beauty lies.

There sat that radiant, white-winged bird—
I listened, but no sound I heard—
And then I spoke: "Sweet bird," I said,
"From what far country hast thou fled?
Whence comest thou—and why comest thou here,
Canst thou bring aught my soul to cheer?
Hast thou strange news—speak, gentle dove!"
And the bird answered—"God is love."

"They tell me so," I faintly said,
"But joy has flown, and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move!"
Still the bird answered—"God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring,
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered—"God is love."

I started up—"The world," I said,
"Though beautiful it once was made,
Is full of crime and misery now;
Want sits on many a lagging brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word—
Vice honored—virtue scorned—we see,
Why are these ill allowed to be?"

He raised his head, that soft-eyed dove,
As though my boldness he'd remove,
Then bowed and answered—"God is love!"
"Forgive," I said, in accents mild,
"I would I were again a child,
I've wandered from the heavenly track,
And it is late to journey back;
My wings are clipped, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink and fall again!"

In low, but earnest tones, the dove
Still softly murmured—"God is love!"
"Thou movest me strangely, wondrous bird!
My soul is strongly, deeply stirred—
My heart grows lighter—may I still
My mission upon earth fulfill,
Proving my love to God sincere,
By doing all my duty here?
Shall past offenses be forgiven,
And shall the weary rest in heaven?"

He spread his wings, that radiant dove,
And cheerily answered—"God is love!"
"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Thou blessed type of Love and Peace,
My Hope and Faith thou'lt still increase—
Be ever near me, gentle dove,
I know, I feel, that 'God is love!'"

SKETCHES.

LIFE AT THE MINES.

We copy the following interesting letter from the New York Commercial. It is written by one of our friends who is *au fait* with the pen as well as the "Rocker."

I bade good bye to my shipmates on the 9th of October last, and took passage at San Francisco in a small schooner for Stockton, at which place I arrived on the 13th. From there the journey to the mines was not a long one, having decided, after much deliberation, that my destination should be Wood's Creek. I made one of a party of fifteen who started for this place on the 23d.

The country through which we passed was very uninviting, being almost entirely destitute of vegetation, saving a few trees in the vicinity of Stockton. The road was over a large prairie or plain for about forty-five miles. The ground was parched and dried up, and the dust flew in such clouds as to render traveling anything but agreeable. However we succeeded in crossing the country without any serious travel, and the country then began to wear a new aspect, presenting all the variety and beauty of mountain scenery. The fourth day from Stockton we pitched our tent on a hill or knoll at "Wood's diggings," designing to remain there for the winter, and, if necessary, to remove in the Spring.

When we came here, there had been but one rain, and the parched earth had quickly absorbed it all, so that the ravines, creeks, canons, &c., were almost perfectly dry, so much so that it was difficult to get water sufficient for cooking purposes, without going to the main creek. The most favorable time for working the rivers and creeks is when the water is lowest, so our first operations were in the creek. Our joint stock company of fifteen concluded to disband as soon as we arrived, and it was thought by nearly all that we should do better if we worked in smaller companies. Accordingly we divided into four parties, agreeing however to live together during the winter. Thus it has been with nearly all the large companies. They have invariably divided as soon as they arrived within sight of the yellow ore.

The creek on which we are encamped had been very rich, and has afforded large fortunes to many of the men who worked here first. When we came, it had been pretty thoroughly scraped in our vicinity, though there were yet some good spots. The gold is mostly found on the ledge of rock, from one to twenty feet beneath the soil. This ledge appears to encrust the whole region, for nowhere can you dig a hole in the ground without coming in contact with it. In some places it is hard and smooth, while in others it is very tender and rough. In the beds of creeks and rivers it is generally

smooth. In some of the ravines it is so friable that it can be easily crushed between the fingers. In the ravines the gold is found in the crevices of the ledge to the depth of from three to six inches. Accordingly an expert miner will not be content with merely washing the soil above the ledge, but will break up a few inches of the rock itself, and run it through the machine.

The manner of obtaining the gold is as follows: the surface earth is thrown off until it is ascertained by experiment that the ground is sufficiently impregnated with the precious metal to pay for the washing. This process is performed with a rocker, a machine simple in its construction and expeditious in its working. Many of the miners employ quicksilver in the process, thereby saving many fine particles of gold, which in the ordinary method are lost. The gold separated by this process, however, does not, I believe bring as much in the market as that obtained in the ordinary way.

This is a pleasant place for a winter encampment, and what is better, healthy. The ground is very uneven, and covered with a growth of oak and pine trees. The oaks are in character with the general aspect of the country—that is they are crooked and stubbed—so crooked indeed that the wag of our company says that they would lie still when cut down, but keep on rolling. This certainly seems to be the roughest country in creation. The rivers are crooked, the trees more crooked, and the ground so full of hills and hollows, as to deserve the appellation of the most crooked of all.

The miners generally live in tents, though some have erected comfortable log houses, with good fire places. We are kind of non-committal between the two, having a log house which we use for cooking in, and a large tent adjoining which we occupy as a sleeping apartment. Some few of the miners have good mattresses, while the majority are obliged either to sleep on the ground or make a bed of pine twigs. All our company are well supplied with mattresses, and I think our remarkably good health is partly owing to this fact. The principal sickness in this vicinity has been the scurvy, and occasionally a case of dysentery. The scurvy is brought on by improper diet and undue exposure to the water. If checked immediately, it can be cured; but if neglected, it often proves fatal.

The principal animals in our vicinity are the coyote, or prairie wolf, the black and grizzly bears, deer, antelope, rabbits, &c. Occasionally a wild cat or panther is seen, but very seldom. Several grizzly bears have been killed about here this winter. I saw the skin of one, the carcass of which, when dressed, weighed 500 lbs. The fore leg measured twelve inches in girth, and the hind foot was eleven inches long, besides the claws, which were about four inches more. They are very hard to kill, having about as many lives as a cat is reputed to possess. The one I saw had twenty rifle balls shot into him before he would "strike his colors." He was killed by some Western men, who have made a business of hunting all winter. He proved a good prize to them, his meat bringing fifty cents per pound.

There are no Indians in our immediate vicinity, they having fled before the white man farther back into the mountains. There is a tribe about twenty miles from here, on the Stanislaus River. They are a weak, degraded race. Their articles of food are principally what little game they kill, acorns and pine nuts. They have been somewhat troublesome in the vicinity of our camp, particularly in stealing horses and mules, not for use in the legitimate way, but for food. They have also murdered one man, who resided in the tent next to ours, while, with two companions, he was on an excursion for hunting deer. Several small parties endeavored to punish these Indians, but so agile are they in climbing the mountains, that nothing has been accomplished.

Doubtless you often hear stories of large lumps of gold being found in the mines. However improbable it may seem, many of them are true. I have myself seen and handled a piece which weighed nineteen pounds. It was taken out by a party of Chilians, a few miles from the Sonoran Camp, a town on this creek. I have not yet seen the man who offered \$27,000 for a plate of beans, nor a lump of gold which weighed a ton. Those are features of the "Elephant" which I have not seen. When I do see them I will let you know.

As in San Francisco and Stockton, with regard to gambling, so it is here at the mines. Nearly every store displays its "monte-table," with its usual attendant of a couple of sharpers and a group of ragged Mexicans and Chilians, all intent on making gold, by a less laborious method than digging for it.

The gold we find here is mostly fine and scaly. Occasionally a piece weighing from five to ten ounces is picked up. On the Stanislaus the gold is rough and amalgamated with quartz, which renders it less valuable in the market.

The weather this winter has been extremely mild. The coldest morning the thermometer stood at 23°. The raining commenced in November, and has continued pouring down with scarcely any intermission ever since. The creeks, ravines, &c., are now full of water. We have had several very light falls of snow, but as "old Sol" showed his face the snow melted. The rains usually are very light, though occasionally they are accompanied by strong gales.

W. H. R.

THE ERUPTION OF VESUVIUS.

AN AMERICAN KILLED.

Foreign papers state that the eruption of Vesuvius, during the second week of February, was one of the most brilliant that has ever taken place. It continued for five days and nights, and illuminated the whole region as far off as the Island of Capri, some twenty miles. The railroads out of Naples ran at night to carry persons who went to witness the grand spectacle. The eruptions of lava was so great that it flowed in a stream three miles wide and thirty feet deep to the distance of seven miles, on the side of the mountain opposite Naples. Thirty-two houses, two churches, and an immense number of vineyards and farms were destroyed by the burning river. An entirely new crater, it is said, has been formed, though we have as yet no scientific account of the phenomenon. It appears that the eruption was remarkably sudden, as none of the usual signs had preceded it. A letter states that the mountain literally roared with the efforts it made to disgorge itself. The noise was like the firing of cannon at sea, and at every discharge, there was thrown up a mass of lava and rocks, which at night looked like balls of fire. A guide, who was on the mountain at the time, says:—"In the middle of the mountain towards Somma, in an instant, a grotto was formed full of stalactites of salt and marine salt. I was about to gather some of it when the grotto began to open as if under the influence of an earthquake, and as I fled, I found that my clothes were burned upon my back. Had I not quickened my speed my life would have been sacrificed, for in the same moment there issued forth a current of lava forty palms in breadth—whence, as also from the crater, were thrown up bombs and lightnings. In ten minutes the lava had extended to the foot of Somma, forming a most wonderful and beautiful scene."

A young American, named Charles Carroll Bayard, a passed midshipman in the United States Navy, and the son of a distinguished citizen of Philadelphia, died at Naples, on the

22nd of February, in consequence of a wound received from a stone thrown from the crater of Vesuvius, while he was standing in company with other officers on the side of the mountain.—Evening Post.

CHILDREN.

From the S. S. Gazette.

A CHILD'S EVENING TALK.

"Mother, I don't think I shall say my prayers to-night," said Laura Olford, a little girl just eight years old, to her mother, when she came into her room to say the good night words to her.

"Why not dear?" said her mother.
"Why, mother, you have always told me, that if I do not feel what I say, my prayers will not go to God, and I have nothing that I want to pray for to-night, and will not say them until to-morrow."

"Well, dear," said the mother, "let us talk over what you have done to-day. Have you had a happy day?"

"O yes, mother, very happy, almost all happy, let me see. I went out this morning, right after breakfast, to feed the hens. I found two eggs in the nest, that were left yesterday, and I called all the hens around me, and fed them, and I had a chase after the ugly black hen, that always quarrels with the others, because she wants everything herself. Then I went down into the garden; the sun shone so bright and warm, that the walks were quite wet, but O, it was so pleasant! and the birds sung most sweetly, and I found some dear little snowdrops. I brought some in, you know, to you, mother, and the crocuses were budding, and something red, just coming up, that I know must be my rose peony. I had a beautiful time down in the garden, mother!"

"I saw you, dear, from the parlor window, and I thought that you, and the birds and the flowers were all happy together."

"I staid out until you called me, mother, to get ready to go to school, and look over the lesson I learned last evening. I said all my lessons well at school, but something happened that I ought to have told you; I did wrong once, mother, yes, twice. I had forgotten to tell you."

"Well, tell me now, dear, you know I always want to know now."

"I am sorry now to think of it, dear mother, but I whispered to Hattie Hill, and Miss Allen thought Hattie whispered, and called her out, and made her sit alone all the morning. I wish I had said that I was, I don't Hattie; I wonder why I did not, mother."

"You were weak and ungenerous, Laura, at that moment; you were not willing to be reproved; you preferred that your friend should be blamed unjustly. Was it not so?"

"Yes, mother, but I do not feel so now."
"Ah, dear, but there is the difficulty, to feel rightly at the right time; we must be brave, when the danger is near, we must be strong at the moment we feel the temptation to do wrong; but finish your story, dear."

"Well, nothing happened that I remember, after that, until recess; and then Anna Blake (she is a great stupid girl, ever so much older than I) wanted me to hear her say her spelling lesson, and I wouldn't hear her, because I wanted to play. And I spoke impatiently to her, and she cried."

"Too much like your black hen, dear, that always wants her own way, without caring for the comfort of her comrades."

Laura laughed a little, though she did not feel much like laughing.

"In the afternoon, I was very good at school, and spoke kindly to all, but I didn't tell Anne or Hattie that I was sorry. I was sorry, but I didn't want to say so. After I came home you know what I did, mother. I went out with father, and played with the baby, and studied my lesson for to-morrow. I was pretty good, wasn't I?"

"Yes, dear, very good; but do you not find that you have something to pray for, now that you have thought over the day more? I will pray with you."

"Mrs. Olford took Laura's hand in hers, and knelt by her bedside. The words she uttered were simple; it was a review of the day, carried up like incense to God. She expressed thankfulness for his love in making the birds sing, and the spring flowers grow; for his goodness in putting warm feelings in our hearts, and giving us friends to cling to, and be kind to. She asked forgiveness for all that had been wrong, and prayed for strength to overcome selfishness and all temptations to do wrong, and then in grateful confidence, she committed her child to Him who watches when the mother sleeps. She felt that, with each word she uttered, Laura joined in the petition; and when her mother pressed her cheek, it was wet with tears."

"O thank you, mother," said she, "how could I say that I had nothing to pray for to-night? I hope I shall not feel so again. Before you go, mother, will you repeat those little verses to me you said the other night, 'Angels are near?'"

"Mrs. Olford kissed her again, repeated the verses, and then left her.

"Angels are near,
What dost thou fear?
Gently they'll bear thee
O'er life's widely-sea."

"Gently—safely."
Angels are near,
Dost thou not hear
A seraph tone,
To thee unknown,
Warbling softly?"

"Angels are near,
They tell thee away
To a clearer day,
Call thee fondly."

"Angels in sleep,
Watch o'er thee keep,
They whisper in dream
Of things that seem
Strange, but lovely."

"Will thou not follow
Whither they go?
They'll lead thee to light
Through death's dark night,
Go trustingly."

HARD READING.

"I would not read such a hard book," said John S. to David A. "I read easy books."

"Father says this will improve my mind more than any of the story books," said David.

"It is not interesting—is it?"

"It grows interesting the more I read it. I think I shall like it very much."

"I tried to read a book a good deal like it, and it was not at all interesting. I could not keep my mind upon it at all. When I got to the bottom of the page, I could not tell what I had been reading about. I want a book to be so interesting that I cannot think of anything else till I get through with it."

"Father says if my attention wanders when I am reading, I must go back and read over again the portion that I do not recollect. I have read some of the pages of this book a great many times before I could keep my

attention fixed upon the thoughts contained in them."

"I do not wish to take so much trouble when I read; it makes it too hard work."

The book that David was reading when John spoke to him as above noticed, was Watts on the Mind—a book which contains a great many judicious rules for mental culture. David's father had given it to his son, and requested him to read it carefully. It is a book which all young persons would do well to study.

There are too many young persons, who, like John, read only for amusement. They seldom derive much benefit from reading. Improvement, not amusement, should be the end aimed at in all reading. Books which were written merely to amuse should be avoided. No man who loves the young will write with no higher object than to afford amusement. He will aim to communicate useful knowledge, to illustrate valuable truth, or to awaken pure and lofty feelings within the youthful breast.

The young must read books on subjects which cannot be made interesting—that is, after the manner required by John. Grave works on history, and on subjects requiring reasoning, must be read if they would have strong and well disciplined minds.

Those who read only for amusement will have feeble minds. Those who read thoroughly works which compel them to fix the attention, and exercise their understandings to grasp the meaning of the author, will have strong minds. Robert Hall, before he was nine years old, read some of the profoundest works of the great Jonathan Edwards.

Children should ask their parents to select for them such books as are best adapted to promote the growth of mind.

ANSWER-ENIGMA.

The answer to H. A. Jennings' Enigma is "Search the Scriptures." I noticed a few mistakes. We cannot be too careful in composing.

I am composed of 24 letters.
My 3, 16, 13, 1, is the name of a lover of liberty.
My 9, 15, 24, is in the garden of Eden.
My 2, 15, 21, 13, is what we are commanded to forsake.
My 4, 9, 3, 8, 24, 11, is a place for the benefit of seamen in Boston.

My 17, 6, 23, 19, 20, 10, 12, is a tract of land.
My 7, 21, 22, is a metal.
My 5, 14, 18, 20, is what the vegetable kingdom cannot live without.

My whole is a saying of the apostle Paul, and one we should all heed.

Walpole, N. H., April 29. W. W. GUILD.

ANSWER.

To Enigma in Herald of April 24, signed G. W. G.: "Boston Mercantile Library Association."

To Enigma in Herald of April 24, signed Herman A. Jennings, South Truro: "Search the Scriptures," by Clarence Baxter, of Charlestown. "W. W. M." East Liverpool, answers rightly.

A CHILD OVER THE FALLS.

Two or three weeks since, a party of little children were playing by the brink of the Niagara River. There was a boat partly drawn up on the shore; and the children in their play were jumping in and out of it, when it suddenly slipped into the waves, bearing with it one little boy towards the rapids.

It was the Sabbath, and the churches were just coming out, when the alarm was given that a child was going over the falls. The poor mother of the little boy reached the shore among the first, and saw her darling child drifting out into the rapids. A good swimmer might then have saved him, but the only man near her could not swim, and before others came he was beyond the reach of aid. The little fellow stood up in the boat, and stretched his arms towards his mother, calling,

"Mamma, mamma, take me; I want to come to you, mamma."

The poor frantic mother screaming along the shore, beseeching those near her to save her child. But nothing could be done—it was a hopeless case. A thrill of horror ran through the spectators as the boat struck against a rock and upset, and the little fellow was seen no more, until the body was found twenty miles or more below the falls.

After hearing an account of this sad event from one who witnessed it, I saw in my mind's eye another scene, far more sad and terrible, and which should cause in our hearts a deeper interest than the above scene.

I see hundreds of immortal beings drifting down the rapids of time, towards the fearful precipice over which they will plunge into eternity. Headless of approaching danger, they are hurried on, till suddenly they strike an unseen rock, disappear, and are seen no more.

There is a time when they might be saved, if friends were to put forth all their efforts; but those who stand by appear not to see the danger, and raise not the warning voice. O, how strange, how unaccountable is this apathy! If their danger was to be seen as plainly as was that of the child drifting towards the cataract, what effort would be made, what shrieks, what prayers, what warnings, what cries to God for deliverance from the impending ruin!

If, my young friend, you have not given your heart to the Saviour, if you are not in reality a Christian, even though all may seem smooth and pleasant around you, you are surely and certainly drifting on, and will soon be in the fearful rapids. But remember that you are not yet beyond the reach of safety. There is a strong arm stretched out, upon which you may seize, and be drawn from those waves and your feet firmly placed upon the "Rock of Ages."

There, and there only you will be saved; the billows may dash and foam around you, but they can never disturb that firm foundation, or harm him who rests his hopes thereon. Then seek that rock in time, for the dreadful precipice is before you, and you know not at what moment you may strike an unseen rock, and disappear from human sight forever.—American Messenger.

PORK EATING.

The Jews, Turks, Arabians, and all they who observe the precept of avoiding blood and swine's flesh, are infinitely more free from disease than the Christians; more especially do they escape those proberbia of the medical art, scrofula, gout, consumption and madness. The Turks eat great quantities of honey and pastry, and are indolent, yet do not suffer from dyspepsia, as the Christians do. The swine feed natives of Christendom suffer greater devastations from a painful tubercular disease of the bowels (dysentery) than from any other cause. Under my own observation, and in my own experience, those persons who abstain from swine's flesh and blood, are infinitely more healthy and free from humors, glandular diseases, dyspepsia and consumption; while in those districts, and among those classes of men where the pig makes the chief article of diet, tubercles in all its forms of eruptions, scrofula, bad eyes, and abscesses, most prevail. It is a remarkable coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig cultivated.—Parry on Diet.

WIT.

Wit is indeed a thing so versatile and multi-form, appearing in so many shapes, so many postures, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in apt allusion to a known story, or in reasonable application of a trivial saying, or in forging an apposite tale; sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound; sometimes it lurketh under an old similitude; sometimes it is lodged in a silly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection; sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense; sometimes a scintillating representation of persons or things, a counterfeit speech, a mimical look or gesture passeth for it; sometimes an affected simplicity, sometimes a presumptuous bluntness, giveth it being; sometimes it riseth from a lucky hitting wrestling obvious matter to the purpose; often it consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless ravings of fancy and windings of language. It is, in short, a manner of speaking out of the simple and plain way (such as reason teacheth and proveth things by) which, by a pretty surprising uncouthness in conceit or expression, doth affect and amuse the fancy, stirring in it some wonder, and breeding some delight thereto. It raiseth admiration, as signifying a nimble sagacity of apprehension, a special felicity of invention, a vivacity of spirit, and a reach of wit more than vulgar; it seeming to argue a rare quickness of parts, that one can fetch in remote conceits applicable; a notable skill, that he can dexterously accommodate them to the purpose before him; together with a lively briskness of humor, not apt to damp those sportful flashes of imagination.—Dr. Isaac Barrow.

IT IS MY INFIRMITY.

So many will say, when any practice or habit is held up to their view, inconsistent with Gospel principles and Christian practice. No matter how bad the tendency; if it is only their way or infirmity, they seem to feel justified. Instead of endeavoring by the grace of God to reform, they continue to excuse themselves, and go on in the old way. The professor who is addicted to foolish talking and jesting, will acknowledge its impropriety; but it is his way, and of course must be overlooked. And if you kindly admonish him, you have but your labor for your pains. So of the snarling and snappish person—it is his infirmity, and there is the end of it. "It is no worse than other men in high standing do." But, reader, do reflect. Might not the thief, drunkard, or debauchee, say the same with equal propriety? If because it is our way or habit, we are innocent, so are they. But if we are in a bad way, let us get out of it forthwith, and the sooner, the easier and better. Better for ourselves and the world around us.—Presbyterian.

CHEERFULNESS.

A woman may be of great assistance to her husband in business by wearing a cheerful smile continually on her countenance. A man's perplexities and gloominess are increased a hundred fold when his better half moves about with a continual scowl upon her brow. A pleasant, cheerful wife is a rainbow set in the sky, when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife, in the hour of trouble, is like one of the fiends who are described by the poets as sent to torture lost spirits.

TRUST GOD.

I could now write down twenty cases when I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God; he must follow hard after him; he must determine not to let him go. And yet, you must learn to let God alone. Quickest before God is one of the most difficult of all Christian graces—to sit where he places us; to be what he would have us be, and this as long as he pleases.—Anon.

BIOGRAPHICAL.

Died in Farmington, Me., April 21, JOHN S. BAILEY, aged 25 years, son of Rev. R. C. Bailey, of the Maine Conference. At the age of eleven years he embraced religion. His father passed several years been disabled, with a dependent family upon his hands. In this emergency, John, who was the eldest child, stepped into the relief of the family. So important had his services become, that his afflicted parents regarded him as a boon from heaven, to comfort them in their adversity. Besides contributing essentially to the relief of his father's family, he found means to prosecute his studies several terms, at the Maine Wesleyan Seminary, where he will long be remembered with affection. In the summer of 1848 he entered the Wesleyan University, but his health, naturally frail, soon gave way under the severity of his efforts. Consumption marked him for his victim. It was not without a struggle that his hopes for this life were relinquished; he felt the need of a livelier faith in God, but grace at length enabled him to gain the victory. When apprised by his friends that his hour of departure had come, he received the intelligence with a smile, calling the family to the bed-side, gave them each an affectionate charge to "live more holy," and requested of each a pledge to meet him in heaven. "If this be dying," he several times exclaimed, "it is happy dying, happy death-bed." Soon after he became speechless, and with the first dawn Sabbath he calmly passed away. At that moment a robin at the window commenced its morning carol, while the ransomed spirit took its upward flight to mingle in the songs of heaven.

Farmington, Me., May 2.

S. ALLEN.

ELIJAH NICHOLS, of West Thompson, fell asleep in Jesus on the 17th of March, 1850. His wife, Millicent Nichols, preceded him about two months, closing her earthly career on the 16th of January. This aged couple have been connected with our church for many years. They were baptised and received by the venerated Pickering, in the prime of his ministerial life, who was stationed on the old Pomfret circuit, then so called. Their names will always be found associated with *hospitality, benevolence and uprightness* of Christian life, in the memory of those who knew them. Father Nichols was deeply afflicted for years with deafness, being unable to distinguish sounds; yet he was a great reader, and the calls of benevolence which met his eye found a generous response from his heart and purse. They died well. "To die is gain."

S. DEAN.

West Thompson, April 18.

ADVERTISEMENTS.

SUNDAY SCHOOL BOOKS. PARTICULAR attention will be paid to furnish Sabbath School Books from all of the different Depositories at the lowest Depository prices. Likewise, a large assortment of Miscellaneous Books, well adapted to Sunday Schools, and Adult Libraries, will be kept constantly on hand, and sold at the very lowest prices. CHARLES WAITE. March 6

LOWELL WATER-CURE. THIS ESTABLISHMENT, now entering upon its fourth year, offers to those who may wish to avail themselves of the benefit of the water treatment, one of the most comfortable, convenient and inviting retreats of the kind in New England. It is situated on the Dracut Heights, about three-fourths of a mile from the city of Lowell, occupying a position that is elevated and airy, overlooking the whole city and surrounding country, presenting to the view one of the finest prospects in the country. The house is sufficiently large to accommodate from 30 to 40 patients, and fitted up in superior style with a bathing department, furnished with an abundant supply of pure water, and so arranged as to be inviting and easy of access by invalids at all times, from each wing of the building, one of which is occupied by ladies, the other by gentlemen. The bathing-house is furnished with two sets of baths, and so warmed as to be perfectly comfortable to the most feeble patient, even in the coldest weather.

Terms for board and treatment in this Institution vary from six to nine dollars per week, according to rooms occupied and situations required.

All communications for further information, addressed (post paid) to the subscriber, Lowell, will receive prompt attention. H. FOSTER, N. D. March 29